A

CONFVTATION of the Popiſh Tranſubſtantiation.

Together with a narration, how that the Maſſe was at ſundrie times patched and peeced by ſundrie Popes.

Wherein is contained a briefe ſumme of the reaſons and Arguments which thoſe render, that will not receiue the Maſſe.

Tranſlated out of French into Engliſh by PETER ALLIBOND *Miniſter of the word of God.*

Read, and then iudge with diſcretion.

2. Theſſ. 2. 11.

And therfore God ſhal ſend them ſtrong deluſion, that they ſhould beleeue lies.

Printed at London by *Thomas Scarlet for Thomas Man.* 1592.

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THE TRANSLATOR TO THE CHRISTIAN AND INdifferent reader, Grace, mercie and peace.

THou hast in this little Treatise (gentle Reader) these two things deliuered vnto thee.

1 First, here is shewed that how soeuer our aduersaries, the Papistes, doo for the maintenance and vpholding of their abhominable Masse, pretend antiquitie, & long continuance of time: that yet the Masse was at sundry times collected, and patched vp by diuers Popes: some adding one thing, some adding another, as they thought good in their foolish imaginations. Wherein

they

they deale with vs as the Gibeonites did with Ioshua, *who for to saue their liues,* Ios.9.4.6. *fayned themselues to be ambassadors, & that they came from farre, craftely bringing with them old shooes, old sacks, mustie bread, &c. desiring* Ioshua *therfore to make a league with them. Into whose dealings if* Ioshua *had looked throughly, he should haue found them to haue bin but counterfets, and dissemblers. So notwithstanding that the Papists vaunt & say, that their doctrine, and their positions come from far, and are (as they say) of great standing and antiquitie: yet if we looke throughly into the matter, and examine all things by the touchstone of the word of God, which is the tryall of all trueth, we shall finde their Popish Assertions to be vntrueths, new vpstarts, and counterfets.*

They further obiect vnto vs, that we depart from the Church, and haue (as they say) a new innouated doctrine. True

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it is that wee are departed from them, as Moſes *departed from Egypt, becauſe they are departed from God & his truth. And for the newneſſe of our doctrine (as it pleaſeth them to terme it) it is euident that our doctrine and religion, both in the whole, and in the particulars therof, hath the warrant, and antiquitie of the holy Scriptures.* Abrahams *ſeruantes digged welles for their maſters cattel: after the death of* Abraham *the Philiſtians ſtopped them: the ſeruants of* Iſaac *did afterwards dig them anewe, ſo that the welles might in ſome ſort be ſayde to be new, becauſe they were newly digged: So our religion, with ſome may be thoght to be new, not that it is ſo, but becauſe that it was of long time ſtopped and couered by the Popiſh Phyliſtians, and is now (the Lorde bee prayſed for it) diſcouered and found out, by the holy and faithfull ſeruants of the Lord. For it is one thing to ſay that a thing is new, becauſe it was* Ge.26.16.16

neuer in Esse before, and it is another thing to terme a thing new, because it is newly repaired. And thus (good Reader) thou seest how our aduersarie may be answered in his obiection.

2 Nowe for the other parte of this Treatise, there is conteined in it a strong confutation of Transubstantiatiō: wherin the Author (who both for his name & person is vnknowen vnto me) vseth very sufficient and forcible arguments, to confute their opinion, so that I need not to speake much of that, and yet somwhat I will be bold to ad: namely, that if their assertion for the reall presence bee true, then there will this absurditie ensue, to witte, that Christ at his laste supper had two bodies. For if (as our aduersaries say) that the bread was his body, it is euident and playne, that he sitting with his Disciples, and performing the parts of a naturall man, by his speech, gesture, and eating, had a humane body: so that if

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they affirme the former (which they can neuer proue) we dare auer & iustifie the latter. This is one of our aduersaries shifts, that if any obiect vnto them, that it standes not with a humane body to be in diuers places at one and the selfsame time, they answere it and say; that this is done myraculously, by meanes of Christs glorification: but then what will they say vnto this obiection; for the bread in his last supper: for eyther they must confesse that the bread was not his body, or els that a body not glorified may bee in diuers places, at one and the selfsame time, for this was done before his glorification, resurrection, or death. There was euer betwixt Christ and vs this difference, to wit, that he euer was without sin. There is now further since his ascention, this dissimilitude, namely, his glorification: and yet it is neither that that hee hath not, which we haue, namely sin: nor that that he hath, which we haue not (though Heb. 4. 15.

by fayth we be fully assured of it) namely, glorification, that doo take from him the true parts of a naturall body, and of hys humane nature. The women, namely, Marie Magdalen, Ioanna, Mary *the mother of* Iames, *and others, comming vnto the sepulchre of our Sauiour, and to bestow their odors vpon him, & to embalme him, it was sayd vnto them by the two men standing by thē in shining vestures,* Why seek yee him that liueth among the dead? he is not here, but is risen. *And so much more may it bee*

Luk.24.5,6. *sayd to our aduersaryes, why seeke ye him really in the bread? he is ascended, he is not there. S.* Iames *saith,* Ye aske and

Iam.4.3. receiue not, because ye aske amisse: *And so the poore papists seek & find not, because they seek amisse: For it is plainly sayd that the heauens must conteyn hym*

1.Kin.8.27. *vntil the time that al things be restored*

Act.3.21. *which is to be vnderstoode, not of hys diuine nature (which the heauen of heauēs*

can-

cannot conteyn) but of his humane nature. And to conteyn in one place, namely in heauen, and to be in many places in earth, are contraries: therfore that place in the 3. of the Acts, being vnderstood of Christs body, as it must needs be, wil not permit any reall presence.

And thus much for the sum of the booke, which is very short and small, and therfore I must frame the boulk of mine Epistle, answerable vnto the quantity of the Treatise, lest the worke should be like vnto an Owle, more head than body: or for feare lest the porch should bee bigger than the Church. I haue bin the more bold and willing at this time, to take frō this Treatise the veyle of an vnknowen tongue, & to publish it, both because at this time the Papists are very rife & redy, with their seducing Seminaries and Iesuites, to delude and deceyue the people with theyr Masses & tromperyes:

and

and also to manyfeste vnto others the fondnesse of their opinions: that so men may looke vpon them, as vpon rockes, to auoyde them.

And thus (Gentle Reader) I requeste thee to take in good part this my poor labour, hartely wishing that God might be glorified, and that thou mightst receiue instruction and profit by it, which is the thing I aymed at, so I craue it for my labour, and paynes taking. Farewell.

Thine in the Lord

P. A.

A SHORT SVMME of the Reaſons and Arguments *that thoſe render, which will not receiue the* Maſſe.

THere is verie good reaſon that we ſhould aunſwer thoſe that demand of vs why wee will not ioyne with them in the Maſſe. For (as S. *Peter* ſaith, in his firſt Epiſtle & third chapter) *We ought alwaies to be readie with meekneſſe and reuerence, to aunſwere euerie one that ſhall demaund of vs a reaſon of the hope that is in vs.* 1. Pet. 3. 15.

And howſoeuer wee may eaſilie alledge & propound manie things, both out of the holie Scripture, and alſo out of Councells, to prooue that the Maſſe (which is now ſung & vſed) was not ordained of God,

nor of the holie Apoſtles : yet for the auoyding of prolixitie & tediuſnes, we wil for this time produce & cyte ſome ſuch eaſie and plain arguments, as we ſhall be able ; truſting in God, that men of vpright & indifferent iudgement wil neither deſpiſe nor condemne them, before that they haue diligently weighed and conſidered them. Wee in the meane ſpace offering to aunſwere more largely, if in caſe anie bee not content with this our anſwere.

Firſt, there is not anie man that feareth God, but will heerein willingly accorde and agree with vs : namely, that it appertaineth vnto God onely, to eſtabliſh lawes & ordinances for to gouern his Church by, and that neither angels nor men ought to intrude or thruſt in themſelues, to deuiſe or preſcribe in the Church anie ſeruice for Religion,

It belongeth vnto GOD only to eſtabliſh laws in his Church.

but

but that that GOD himſelfe hath cõmanded. And that he in Deuteronomie ſtraightly forbiddeth vs, that we ſhall not anie of vs doo that that ſeemeth good in our eyes: but to take heede to his Commaundements, to doo them; & wherevnto we are not in anie ſort either to add or to diminiſh. *Deut.4.4. Prou.30.6.* *Chap.12.8.*

God hath ſent his ſonne into the world, and hath ſaid of him; *This is my welbeloued Sonne, in whõ I am well pleaſed, heare him.* Hee hath in his Church fully taught thee the wil of God his Father, concerning things neceſſarie vnto ſaluation, as he himſelf teſtifieth in S. *Iohn* ſaying; *Hereafter call I not you my ſeruants, for the ſeruaunt knoweth not what his maſter dooth: but I call you my frends, becauſe that I haue made you know all that, that I haue heard of my father.* *Mat.17.5.* *Iohn 15.15.*

Hee himſelfe hath preached the

gospel: afterward he gaue commãdement to his apostles to preach the
Mar. 16. 15. gospel throghout the whole world; he commanded not any thing concerning the Masse: the Apostles haue not spoken one word thereof. Nay further, a man shall not finde this word *Masse* thoroughout the whole new or old Testament.

Now then, if the Masse were of such great waight and importance, as some account it to bee: saying, that without it we cannot be saued, & that he is condemned which beleeueth not in the Masse, and that all they must needs die which will not goe vnto it: the Apostles shoulde greatly haue failed in forgetting & omitting such a poynt; forasmuch as they haue spoken of many things which seeme not to bee of so great
1. Cor. 11. 5. importance, as of the couering of
1. Tim. 2. 9. women, of their haire, of the trim-
1. Pet. 3. 3.

ming

ming of their heads, & other attires.

To alleadge that, that ſome doe, to proue the Maſſe: namely, that our Lorde Ieſus, in going about to celebrate his laſt ſupper, ſaid, *Hoc eſt corpus meum*, it is not ſufficient. For there is a great difference betweene theſe words *Hoc eſt corpus meum*, and the maſſe: yea though they ſpeake of their maſſe when it is at the beſt, as they vſe to ſing it at this day.

The differēce betwixt theſe words *Hoc eſt corpus meū*, and the Maſſe.

Neither is it requiſite that the poore force that is in theſe foure words, *Hoc eſt corpus meum*, beeing ſhuffeld and thruſt into the midſt of their maſſe, which is nothing els but a maſſie or confuſed heape of patches and peeces, brought, and gathered together by diuers men, and that at ſundrie times: ſhould make vs beleeue that the Maſſe is therefore good, and that it was ordeyned of God, becauſe it hath theſe foure

words

words in it. For if one should so argue, he might easilie so sette open a dore vnto all heretikes and deceiuers, who at all times haue wel knowen in such sort to take some sentence out of the holy Scripture, to iumble, and to mingle it amongest their false doctrine, that so they may thereby seem to giue it some colour of trueth.

We will not deny, but that our Lord said these words, *Hoc est corpus meum*, but we deny that euer he said Masse, nor S. *Peter*, neither yet the Apostles, as it is easie to be proued.

The Masse was grounded by diuers Popes, and that at diuers times.

First, the Priestes, I meane those which are in some sort learned, cannot denie, but that the Masse, euen from the beginning to the end of it, hath been made by sundry Popes; and that at sundrie times. They wel know that *Damascen* the fift, which was made Bishop in the yere of our Lord

Lord Ieſus Chriſt, 368. did put into the Maſſe the *Confiteor*, &c.

Gelaſius of Affrick, who (as *Nauclerus* ſaith) was made Biſhoppe of Rome in the yere 415. made the hymnes, collects, reſponſes, the graduals, and prefaces of the maſſe, and ſet all in order, and added vnto the Maſſe, *Verè dignum, & iuſtum eſt. &c.*

Symachus alſo, who was biſhop of Rome in the yere of our Lord, 502. was loth to forget, but likewiſe added his patch: for he ordeyned that euerie ſunday, and ſolemn feaſt day of the Martyres, they ſhoulde ſing *Gloria in excelſis deo*, &c.

Pelagius alſo, being Biſhoppe of Rome in the yeare 158. hee added thereunto his peece: for hee added the commemoration, or remembrance for the dead.

*Gregorie the firſt made the ſinging in the quire, and the tuning or ſetting

*This Pope added many peeces to the Maſſe: & in his time it tooke the name of the Maſſe.

ting of the Masse. Also he ordeined that the *Kyrielieson*, and the *Alleluia* should be song nine times, and that the *Pater noster* should be song with a lowd voyce, ouer the consecrated Host, and he added vnto the canon of the masse, *Dies nostros in tua pace disponas.*

Sergius, who was in the yere 588. he ordeyned that these words, *Agnus Dei* should be song three times in the Masse, before the breaking of the bread.

Gregorie the third, he secretly added vnto the masse, *Quorum solennitas hodié in conspectu tuæ maiestatis celebratur, Domine Deus noster, in toto orbe terrarum.*

Nicholas the first of that name, caused the sequences to bee added to the masse.

It cannot be denied, but that *Sixtus*, the first of that name, added vnto

to the Masse these wordes, *Sanctus, sanctus, sanctus, Dominus Deus Sabaoth.*

Innocent, which was in the yere 405. added the kissing of the paxe.

Leo, the first of that name added, *Orate pro me fratres*. And hee added also, *Deo gratias*. And further, by prescript he added this, *Sanctum sacrificium immaculatam hostiam*: and this moreouer, *Hanc igitur oblationē*.

Celestine the first, he made and ordeyned the Offertorie.

Alexander the seuenth Bishop of Rome, in the time of *Adrian* the Emperor, in the yere 120. did now begin to violate and breake the ordinance of Iesus, and ordeyned that the bread should be without leuen, and not common as it was before. *Distinct. 93. chap. Si quis.* And also he commaunded to mingle water with the wine in the holy supper. *De con-*

The beginning of vnleauened bread.

se-

secratione. distinct. 2. in capit. de Sacramento. And he first added vnto the Supper, *Qui pridie quam pateretur.* This doth verie euidently & plainly prooue, that Iesus Christ made not the Masse, seeing that so manie men haue intermedled in the making thereof.

Furthermore, this great addition or peece, *Te igitur clementissime pater*, which is one of the principall peeces of the Masse; in which portion is mention made of the Pope, of the Bishop and of the King, dooth euidently prooue, that Iesus Christ made not the Masse: for in his time there was neither Pope nor Bishop.

The communicants also, wherein is mention made of the holy virgine, of the apostles, and of manie saints, which were long since the apostles time, as Saint *Cyprian, Laurence, Grisogon, Cosme, Damian*, and others,

others, doo plainly ſhewe that Ieſus made not the Maſſe. S. *Peter* put not himſelfe in this number: for then they would haue ſaid, that hee had ſought his owne glorie.

There is yet one ſpecial peece of the Maſſe, which beginneth thus, *Nobis quoque peccatoribus*; wherein is mention made of certaine apoſtles and ſaints, both men and women mingled one amongſt another, as of S. *Barbara*, *Perpetue*; *Agathe*, *Lucie*, *Agnes*, *Cecilie*, *&c.* who came, and were in the world, a long time ſince the death & ſuffering of our Lord. So farre of was he from making the Maſſe, which ſome affirme: that we may eaſilie ſee the contrarie, as appeareth by that which hath bin alreadie ſaid.

As for thoſe wordes which they call Sacramentall wordes; to wit, *Hoc eſt corpus meum*: they doo in no ſort

sort make for the Masse. For when Iesus Christ said, *This is my bodie, this is my blood*: his purpose was not to say, as doo the Priestes, which giue men to vnderstand thus, to wit; that the bread is not anie longer bread, and that the wine is not anie longer wine, but are changed into the true substance of the flesh and bloud of Iesus: but saith simply and plainly *This is my body*, and calleth the bread & wine, in the holie Supper, his body & bloud, in the same sence that before he called the Paschall Lamb by the name of the Passouer, saying in S. *Luke*, *I haue earnestly desired to eat this Passouer with you.* Nowe wee know well enough that the Lambe was not the Passouer, but it was a true Sacrament of it, that is to say, the true visible signe of that deliuerance which God wrought for his people

Luke 22.15.

people *Israel* in *Egypt*. Exod.12.13. 26.27.

So, after that Iesus Christ had eaten the Lambe with his Apostles; which Lamb he called *the Passeouer*, for the reason and cause aforesayd: now at that verie same time, hee ordained the holy Supper to succeed the Lambe being the Sacrament of the olde Testament, which was to haue an ende at his death and passion: and called the bread his bodie, & the wine his bloud; as if he should haue said, I haue at this Feast eaten with you the Paschall Lamb, which Lambe was appointed of my Father in remembrance of that deliuerance that he already made for your fathers in *Egypt*: but this newe Sacrament which I appoint vnto you, is the Sacrament of my bodie & of my blood, which is giuen for you on the Crosse, to deliuer you from euerlasting death: and as the Lamb

in the Passeouer was a signe of their deliuerance in *Egypt*; so hereafter this Sacrament shall bee vnto you a perpetuall remembrance of my bodie & of my blood giuen vpon the crosse for you, as appeareth by the verie words of Iesus, saying; *Do this in remembrance of me. As oft as yee shall eate this bread, and drink this cup, you shall shew the Lords death vntill his comming.* In which phrase or manner of speach we are to take heede: for the apostle saith not, When you shal eate of this bodie, & when you shal drink of this blood: but he saith *When you shal eate of this bread, &c.* So when our Sauiour Christ gaue the cup, he did not say, I will not drink hereafter of this blood: but he said, *I will not drink of the fruite of the vine, vntill I drinke it new with you in the kingdome of my Father.* Moreouer, wee may easily see by the words of Ie-

Luke 22.9.

1.Cor.11.26

Mat.26.27.

Iesus Christ, to wit, *I will not drinke hencefoorth of the fruite of the Vine*; that hee himselfe eate the Supper with his Apostles: if then the bread were chaunged into his bodie, and the wine into his blood (as many affirme) then shoulde Iesus Christ haue eaten himself, which is a monstrous absurditie to say.

Furthermore, in saying, *This is my bodie*, we are to take heede how we vnderstand these words, not according to the letter or carnally; for hee that will take them so (as some would) should make Iesus Christ a lyar, and which should haue said a thing which could not bee accomplished: for, giuing the bread, hee said, *This is my bodie which is giuen for you, &c.* and yet the bread was not hanged on the crosse for vs.

Therefore, to the ende that wee bee not deceiued, wee are to take

good heede to the interpreting of the words of the holy Supper, & not euerie one of vs to expound them according to our owne fantasie: but to haue recourse vnto the words of Iesus Christ, who saieth, *The flesh profiteth nothing, but the spirite quickeneth; the words which I say vnto you, are spirite and life.* John 6.63.

So also, Iesus Christ is not a kind of fleshly meate to nourish our bodies; but is a kind of spiritual meate for to giue life vnto our Soules, which are nourished euen by the verie substaunce of Iesus Christ in the holy supper: although in respect of his bodie hee bee on high in the heauens, as the article of our Christian faith teacheth vs: which is done by the meanes of faith, which is, as it were the mouth of the soule. Neither is it needful, that he should bodely descend vnto vs here below

on

on the earth, for to giue nourish-
ment vnto our soules, no more than
it is needfull that the Sunne should
come downe, which without anie
passing out of his set place, ceaseth
not therefore to make vs partakers
of his heate & light : so is it with
Christ; otherwise, it would bee to
small purpose to lay hold on the in-
comprehensible vertue and power
of Iesus Christ. Of which power
our aduersaries falsly speak so much
against vs, as if that we shuld go a-
bout to denie it : although it ap-
peare euidently, that we think and
iudge better and more reuerentlie
of it, than they doo. For they can-
not beleeue that we may be nouri-
shed with the bodie and blood of
Iesus, vnlesse that he bodily come
downe from heauen, in, and vnder
a morsell of bread, & to be subiect
vnto mustines, and to bee eaten of

beasts and vermine, as oftentimes it commeth to passe: a thing which they cannot denie, that such consecrated bread, which they call *Corpus Domini*: that is, the bodie of the Lord, hath been found rotten and mustie in a cubbard, and part of it hath been eaten of rats and mice.

Moreouer, if the bread and wine in the holy Supper should be really changed into the flesh and blood (as some say) then would it follow that Iesus Christ, should bee meate for the infidels and vnbeleeuers, aswell as he is for the faithfull, which would be another great absurditie, contrarie vnto the thinges that are taught by Iesus Christ in S. *Iohn*, *Iohn.6.* *Iohn.6.51.53. 54.55.56*

To this may bee added that that Saint *Paule* saith, to wit, that he calleth it not flesh & blood, but *bread* and *wine*, saying, *Whosoeuer shall eate* *1.Cor.11.27*

of

of this bread, and drinke of this cuppe vnworthely, eateth and drinketh his owne damnation. Alſo, the holy ſcripture ſaieth not, that Chriſt ought to come to put himſelf into the bread and wine vſed in the Supper, after that the wordes are ſpoken: but it ſaith, *When you ſhall eate this bread, and drinke this cup, you ſhall ſhew forth the Lords death till his comming:* that is to ſay, vntill his bodely comming at that his laſt iudgement. 1.Cor.11.26.

Nay further, if the bread and wine of the holy Supper ſhould be changed into fleſh and blood, then ſhould there be no ſacrament in the ſupper. For, a Sacrament (as they themſelues cannot denie) is a ſigne of a holie thing, ſo that the ſigne is not the thing it ſelfe. There is a very great difference betweene the Truth, and the ſigne of the ſame Truth.

The truth of the Sacrament, is this, Iesus Christ crucified for our sinnes; the signe is this, *Bread* and *Wine*, which are called the Bodie and blood in the Supper: becauſe they are the true and vndoubted ſignes of the bodie and bloud of Christ: as it is a phraſe verie vſuall, not onely in the holy Scriptures, but alſo in prophane authors, that the name of a thing is put for the ſigne, which repreſenteth the thing it ſelf. In like maner, whē the prieſts ſay, that the bread and wine in the Supper doo by vertue of the Sacramentall wordes (as they call them) looſe the true ſubſtaunce of Bread and of wine to be changed into the true ſubſtaunce of fleſh and blood (which thing conſiſteth onely in opinion, and not in experience) herein wee ſay that they deſtroye the Trueth of a Sacrament, and wee

may

may iuſtly call them Sacramentaries, becauſe that by theyr peruerſe and frowarde opinion, they doo ouerthrowe and annihilate the ſacrament of the holie Supper, by ſuppoſing, & putting in the roome and place thereof, that that they haue deuiſed in their owne heads.

As indeede they are not able to prooue this word *Maſſe*, throughout the whole holy Scripture, neyther yet that the holy Prophets and Apoſtles did at anie time vſe it: ſo ſhall they neuer bee able to prooue this word *Tranſubſtantiation* (that is to ſay, the chaunging of one ſubſtance into another) by no author, either Greeke or Latine; but that it is a word that the ſchoolemen haue forged & coyned in their own fantaſie. Now, if they hereupō alledge the ancient Doctors, we are not ignorant (God be thanked) how they

haue

haue spoken, and are able for this purpose to alleadge manie sentences euen of those auncient Doctors which make for our purpose, but that we purpose and labour to bee briefe.

And if that they obiect and alleadge vnto vs, that there are many good things in the Masse, as *Pater*, i. Father, the Gospell, the Epistle, &c. Herein doo they not say any more, than that that other mockers, and deceiuers may say aswell as they. For as wee doo see that good and wholsome meates, are spoyled and spilt, by meanes of a small quantity of poyson beeing mingled among them; and as the golde and siluer beeing mingled with yron, brasse, lead, or other base matter, or mettalls, for to falsifie the coyne thereof, are iustly condemned, and those likewise which make such counterfaits:

saits: so, in like manner we say, that those good thinges, whereof wee haue before spoken, beeing put and altered from their true and naturall vse whereunto God hath appointed them, for to bee iumbled and mingled amongst such a huge *Chaos* and heape of vnsauerie thinges, cannot bee indeede acknowledged for good, vntill they bee drawen from amongest those vnsauerie things, no more than can a ring or signet of golde in the middest of a dunghill.

And if that God the Father, and his sonne Iesus Christ had knowen that such good thinges should haue beene so applied for the saluation of this poore world, they no doubt had been sufficiently wise to haue giuen notice and commandement of them, and not to haue left them to the discretion of these men, and

manie

manie other things, which we haue omitted for breuities sake: who thinking to doo better than GOD; haue in so dooing (by their owne inuentions) abused this holy mysterie vnto the great dishonor of God, and also to the pernicious hurte of the bodies, soules, & goods of manie men.

To be briefe, if after the wordes of consecration (as they call them) the bread and the wine in the holie Supper, should be changed into the flesh and bloud of Christ (as many do affirme) this should yet no whit make for their Masse: as wee shall easily knowe by a briefe conferring and comparing of the Supper and the Masse together; which we will heere decypher and descrie, setting the holie Supper by it selfe, and the Masse by it selfe.

The

THE HOLY SVPPER of Iesus Christ.	THE MASSE.
1 Iesus Christ, he himselfe ordained the holie Supper.	1 The Masse was compyled & made by manie Popes, as we haue before shewed.
2 Christ did not change his habits or garments to celebrate the Supper.	2 The Priest disguiseth himselfe he knoweth not how, to sing his Masse.
3 Christ tooke common bread, vsed at the Table at his Supper.	3 The Priest must haue a whole cake, baked betwixt two yrons.
4 Christ made his Supper at a common Table.	4 The Priest must haue a consecrated Table (as they call it) to wit, an altare; wherein there must bee a certaine quantitie of Relickes enclosed in a cupboord, in the middest of the altare, which they call the sepulchre: or at the least, if the altar be not consecrated, then must it be of marble. Furthermore, he must haue napkins as matters of substance, or as it were standerds in their Masse, as *Durandus* laboreth verie wel to shewe in his booke called *Rationale diuinorum*.
5 Christ when he made his supper, he preached & taught his Apostles.	5 The Priest muttereth out a certaine number of praiers, turneth & trimmeth his altar, turning sometimes his backe, sometimes his belly vnto the people, & goeth from one end of the table to another, singing somtimes high sometimes lowe; somtimes hee lifteth vp his hands, and sometimes he kisseth them; one holdeth vp his train, holding in his hand a burning torch or a taper:

per: me thinke that such a sight should make a sad man change his countenance.

6 *Christ in administering his last supper, spake in a knowen language, common, and vsed in the countrey.*

6 In the Masse they speak in a language, that the greatest part of the Priestes themselues doo not vnderstand: which is cleane contrarie vnto that that Saint *Paule* teacheth *1. Corinth. 14. 14, 15, 16, 17, 18.* where hee sheweth, that in the Church wee are not to speake anie other language, but that that the people can vnderstand.

7 *In the Supper, Iesus first brake bread, & then afterward gaue it to his Apostles.*

7 In the Masse, the Priest turneth this order vpside downe: for first hee saith a few words ouer the bread, and then breaketh it when it pleaseth him: but Iesus brake the bread, and then spake the words.

8 *Christ said,* Hoc est corpus meum.

8 The Priest hee addeth *Enim*, saying, *Hoc est enim corpus meum.*

9 *Christ said,* Take and eate.

9 The Priest he sheweth the bread and wine vnto the people, without giuing it vnto them, but like a greedie glutton keepeth all vnto himselfe. Which is not onely contrarie vnto the ordinaunce of Iesus Christ, but is also against the custome of auncient men and times, as appeareth by Canons set downe (as some suppose) by *Anacletus* and *Calixtus*; where it was ordained (vpon paine of excommunication) that in the Supper all shoulde communicate, after the consecration was perfourmed.

med. So likewise it is set downe in the Canons attributed to the Apostles, and likewise in the Councell of *Tholose*. Whereupon it doth euidently follow, that the Masse (such as is now vsed) was not ordained by Iesus Christ, neither yet celebrated by the holie Apostles: and further, that those which see it, & now partake in it, are all excommunicate; because they are not partakers in the Communion, but the Priest onely taketh all to himselfe, contrarie to the ordinance of Christ, and of the auncient Fathers.

10 Christ gaue not onely the bread, but also the wine, saying, Drinke ye all of this, as Mathew 26.27.

10 The Priest giueth to the common people but the bread onely, and not the wine; which is wholly not onely against the institution of Iesus Christ, but also against the custome of the ancient Fathers, which liued after the Apostles, who communicated in both kindes, and condemned all those which communicated but in one, as it appeareth in their consecration *dist.2.cap. Comperimus*, where it is said, that all those which receiued not the Sacrament in both kindes, are infidels and church-robbers, and those likewise which refuse either the one or the other kinde.

11 As touching the wine in the supper, Christ mingled nothing with it.

11 The Priest mingleth Water with the Wine, which is the ordinaunce of a sinfull man, as wee haue before shewed.

12 Christ gaue the bread by it selfe, and the wine by it selfe.

12 The Priest breaketh the bread in three peeces, one peece wherof he lets fal into the wine, & so mingleth thē both together.

13 Christ

13 Christ ordained his holy Supper, in remembrance of his death and passion, and that but once giuing his bodie & blood vpon the Crosse for vs.

13 The Priest he saieth Masse in remembraunce of saints both mē & women, and for the recouerie of things lost. Also he saieth Masse for beasts, as for oxen, horses, asses, & for other beasts that are sicke, because men giue him money for it. And in so dooing, hee is in stead of a plaister or a drug for euerie disease. He saith further, that he offereth vp Iesus Christ, and presenteth him vnto God the Father, for the sinnes of the quicke and of the dead.

Wee might alledge many other reasons why we would not ioyne, & consent to the masse, which was neuer ordeined by Iesus Christ, nor song by his Apostles, neither yet by the auncient fathers, which liued in the world a long time after them; & further, that the Masse is a meere disguising of the holy Supper, and a plaine derogation from the death, and suffering of Iesus Christ. Yea and if wee are to beleeue auncient Councels, there shall we finde that those that wil heare the masse (as it

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is nowe ſong) are excommunicate, as we haue already ſufficientlie aboue ſhewed: yet for breuities ſake wee will for this time content our ſelues with theſe things that are here mentioned.

And for concluſion, we receiue and imbrace that that S. *Iohn* ſaith; to wit, that that which is written in the goſpel, is written that we might beleeue that Ieſus is that Chriſt, the ſonne of God; and that in beleeuing, wee might haue life through his name. The maſſe is not written in the goſpel, whereupon it foloweth, that we are neither to beleeue in it, nor to looke for life by it. *Iohn 20. 31.*

Moreouer, the Apoſtle ſaith vnto the Hebrewes, that Chriſt was once offred, to take away the ſinnes of many: hee dooth not ſay that Chriſt is offered vp many times, for to take away ſins, but that he hath *Heb. 9. 28.*

been offred once. By consequence whereof the priest is a lier, because he saith, that hee dayly offereth vp Iesus Christ in the masse, for the quick, and for the dead.

Heb.10.12. Furthermore, the same Apostle vnto the Hebrewes saith; that wee are sanctified by an offering once made by the body of Iesus Christ, he doth not say, being many times made.

14. And further, in the same chapter he saith, that with one only offering hath he consecrated for euer them that are sanctified.

To be briefe, S. *Paul* in the 20. Chapter of the acts of the Apostles, protesteth, that hee kepte nothing back from them that was profitable for their saluation; but hee maketh no mention of the masse, therefore the masse made nothing for their saluation: for if it had, S. *Paul* would haue

haue ſpoke of it, and not omitted, or forgotten ſuch a point.

And in the ſame chapter he ſaith *I haue kept nothing back, but haue ſhewed you the whole councell of God:* there is no mention made of the maſſe, therefore the maſſe is not the councell of God, but is a newe inuention of men, which is ſet in ſtead of the true ſeruice of God. 67.

Wherefore, we doo iuſtly, & for good cauſe, reiect and refuſe it, and will in no ſort ioyn in it, but by many degrees rather, loue and deſire to cleaue vnto, and firmly to reſt vpon the auncient and catholick faith & law, which God from time to time gaue vnto our ancient fathers without any cleauing vnto that, which is but an heap of newes, ſet abroach by themſelues: ſome thinking therby to doo well, others being led by ambition, and to ſhew themſelues,

others to continue their memoriall amongſt men, and others to get vnto themſelues the goods of men, as daily experience ſheweth vs: for as much as they ſay not maſſe for the poore, whether they bee quicke or dead, but only for the rich.

And further, admit that the number of Idolaters and deceiuers were greater than it is, yet wee rather deſire to follow the will of God, with the ſmall number, as did our forefathers, *Noah* and *Lot*, than to periſhe with the multitude: and to walk in the ſtraight and narrow way, which leadeth vnto ſaluation, than in the wide and broad way, which leadeth men vnto deſtruction, *Mat. 7. 13.* Now I beſeech the God of all mercie to haue pitie vpon his pore children, to enlighten them by his holy ſpirite, and to make them worthie both to vnderſtand, & to follow his heauenly wil. Cer-

Certaine Arguments, very ſtrong *and true, againſt the Sacrifice of the Maſſe.*

The firſt Argument.

EVery diuine ſeruice, inſtituted by the authority of man, without the worde of God, is wicked: the ſacrifice of the maſſe hath no commandement from God, for Chriſt in his ſupper commaunded none other thing, but the communion and participation of his bodie and blood, as the Euangeliſtes doo ſhew, and as S. *Paule* doth witnes *1. Cor. 11. 24, 25.* For theſe words, *take, eate, drinke,* cannot bee vnderſtood of anie other thing, ſauing of that whereunto they tend: to wit, of the bodie and blood of Chriſt, which are offered vnto the faithfull.

An obiection of the Papiſts.

Chriſt and his Apoſtles taught more

things than are writ; so that we are not onely to beleeue that which is in the Bible: but manie moe things are to bee beleeued which the Church hath receiued and approoued, which yet notwithstanding, are not expressed in the scripture.

The Answere.

It is a blasphemous speach, to say that the Scripture is not absolute & perfect. For, as for that that S. *Iohn* saith, to wit, that *Iesus did manie other things, which are not written:* he afterwards addeth, that there is nothing omitted that concerneth our saluation, saying, *These things are written that yee might beleeue, that Iesus is that Christ, that Sonne of God, and that in beleeuing yee might haue life thorough his name.* So dooth *Cyrill* expound this place in his twelfth book chap. 68. saying; *All thinges are done by the Lord: but those onely are writ, which suffice both for manners & for doctrine.* *Chrisostome* vpon the first chapter of

Iohn 20.30.

31.

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the Acts of the Apoſtles, ſpeaking of all the words and acts of Chriſt, doth not ſay, I haue writ all: but, *I haue writ all that is neceſſarie vnto ſaluation*. So S. *Paul* in the ſeconde to *Timothie*, Chap. 3. 15. ſaith, *That the Scripture is able to make a man wiſe vnto ſaluation, through the faith which is in Chriſt Ieſus*. As for that that the Apoſtle ſaith to the Corinthians, *Other thinges will I ſet in order when I come*: and that to the Theſſalonians, *Brethren ſtand faſt, and keep the inſtruction which you haue been taught, either by word, or by our Epiſtle*, this doth not proue that the Apoſtles taught any thing which was not written. And *Tertullian* wiſheth that all traditions might bee compaſſed or meaſured by the writings of the Apoſtles, ſaying; *Their doctrine conferred with that of the Apoſtles, ſhal ſhew by the diuerſitie and contrarietie thereof, that it is*

1. Cor. 11. 34

2. Theſ. 2. 15.

neither from the Apostles, nor Apostolicall. And S. *Hierome* vpon the 23. of *Mathew* saith; *That which hath not the authoritie of the Scriptures is to bee reiected, because it is not to be approued.* For the Church hath not power either to make newe Articles of the faith, or to chaunge the institutions and doctrine of Christ, or of the Apostles: seeing that the holy Ghost hath not reserued vnto himself this prerogatiue, but saith by S. *Paul* his chosen vessell, *Gal. 1. 8.* as it were admonishing & warning euery man; *If an angel frō heauen shal shew you any other thing, than that which wee haue declared vnto you, let him be accursed.* If the Masse were a thing so necessarie as our aduersaries would haue it to be, no doubt Iesus Christ and his apostles would haue said some thing of it, considering that they haue spoken euen how seruants and chil-

dren

dren are to liue. Foraſmuch therefore, as Chriſt & his Apoſtles haue not taught anie thing concerning the Maſſe, it is therfore euident, that it was not vſed in the Primitiue Church, as our aduerſaries do falſly alleadge.

Another Argument.

It is of neceſſitie, that the Prieſt which purgeth and taketh away ſinnes, be holy, harmeleſſe, vndefiled, ſeperate from ſinners, and made higher than the heauens, which needeth not daylie, as *Aarons* Prieſts, to offer vp ſacrifice, firſt for his owne ſinnes, and than for the ſinnes of the people: and further, that he be without infirmitie; the Popiſh prieſts are farre from beeing ſuch, and Chriſt only is ſuch a one, therefore Chriſt onely remayneth the Prieſt of the Church, who taketh away ſinnes, & ſaueth, and ſanctifieth all thoſe that be-

Heb. 7. 26. 27.

beleeue, and admitteth not of any vice-gerent, or vicar in his Prieſthood.

Another Argument.

No ſacrifice which purgeth or cleanſeth, is without blood. *Hebr. 9. 22. Without ſhedding of blood there is no remiſsion:* the Papiſts ſay, that in the Maſſe ſinnes are purged & clenſed, and that it is a ſacrifice that purgeth; therefore of neceſſitie it muſt follow, that the Maſſe muſt bee a ſacrifice with blood. Which, if it bee ſo, then this will follow, that Chriſt is not entred in once onely into the holy places by his owne blood. And againe on the other ſide; If the ſacrifice of the Maſſe bee without blood, then is it not of the ſame ſubſtance as was that of the Croſſe; for the ſubſtance and the ground of the ſacrifice of the Croſſe is this, to wit, Chriſt taking vppon him the

wrath

wrath of his Father, turning it from vs, giuing vp his bodie vnto death, and ſhedding his blood for vs.

Another Argument.

Chriſt offered vp himſelfe once, and cannot bee offered any more: for this is the nature and qualitie of his Sacrifice. Other ſacrifices are offered by others, but this ſacrifice, which is the ſonne of God, cannot be offered but by himſelfe, and that but once, which, without queſtion, is not againe to be iterated. The aduerſaries then doo greatly & groſly deceiue themſelues, when they ſay that the ſonne of God is offered by their prieſts.

Another Argument.

The ſonne of God, by one only oblation hath for euer made them perfect which are ſanctified: & this oblation is applied vnto euerie one by

by his owne faith, in laying holde vpon it. Therefore it is not needful that the Prieſt ſhould applie it, by his oblation or offering. For if ouer and beſides this ſacrifice of Chriſt, the ſacrifices of the prieſtes are neceſſarie; or if the ſacrifice of the Croſſe be inſufficient, and ſerueth not to anie purpoſe, vnleſſe it be applied by the Prieſt: then will it followe, that Chriſt by his one onely oblation hath not purged and purified all the beleeuers. But it is moſt certaine, that the oblation of Chriſt is ſufficient vnto ſaluation for euer, and for all the beleeuers, ſo that it needeth not to bee iterated or performed againe: neither is it applied by the Maſſe, but by Faith and by the Sacraments, being ordained & appointed by Chriſt vnto that end. Therefore, &c.

Heb. 6. 26. 27.

Another

Another Argument.

Where there is forgiueneſſe of ſinnes alreadie, there neede not to bee anie more oblation for them: that is to ſay, after that ſins are pardoned, Sacrifices ceaſe: but in the new Teſtament there is a ful & perfect remiſſion and purging from all ſinnes by the death of Chriſt: therfore all purging ſacrifices ceaſe and haue an end in the newe teſtament onely there remaineth the ſacrifice of praiſe and giuing of thankes, & a memoriall or remembraunce of that Sacrifice once offered on the Croſſe; which remembraunce is perfourmed in the Supper of the Lord.

FINIS.

The true Sacrifices of Christians.

1 I beseech you brethren by the mercies of God, that ye geue vp your bodies, a liuing sacrifice, holy & acceptable vnto God, which is your reasonable seruing of God, Rom. 12. 1.

2 Offer vnto God praise, and pay thy vowes vnto the most high. Psal. 50. 14.

3 The sacrifices of God, are a contrite spirite, a broken and a contrite heart ô God, thou wilt not dispise. Psal. 51. 17.

4 To doo good, and to distribute forget not, for with such sacrifices GOD is pleased, Heb. 13. 16.